# Catholic Record. "Christianus mihl nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

# VOLUME XXII.

# LONDON, ONTARIO, SATURDAY, JANUARY 20, 1900

The Catholic Record. London, Saturday, January 20, 1900. is undeniable.

THE ELIXIR OF LIFE.

Professor Melchinkoff of Paris reports that he has discovered the elixir of life, or something akin to it. A good many people have been looking for it ever since Ponce deLson circulated that story about the life giving fountain, but, somehow or other, it is still a story, based on the reports of Professor this or that.

And even if a fact, there may not be much demand for it. The ordinary individual, after toiling and strug gling for four score years, is glad enough when he is called home.

#### "PROGRESS."

One distinguishing characteristic of the good Catholic is his loyalty to those whom God has placed over him as his spiritual guides. He will not criticize or censure them. He may differ from them on free questions, but speculatively only ; practically he will be always in line with them.

a It is to be regretted, however, that in certain sections this spirit of reverence is fast disappearing, because the ideas of the world are pushing out the gentle Catholic ideal. There is too much flippant conversation at the fireside by "smart youngsters " and ling's tone is too brusque at times, it is their over ambitious mothers. Why, we heard a precocious little urchin palm branches, and the whisper of the praised by his foolish parents for his clever imitations of the peculiarities of a dignitary.

We are of course pushing on-dropping the dreams of the past, and picking up the realities of the great progressive age. Progress ! Progress ! What does it mean ? Do we know in reality more than the men who lived hundreds of years ago? Theories, scientific guesses, reports we have, but we have to go far afield for any real addition to our store of knowledge. Does the crown of purity shine more brightly in the brow of womanhood than in past times ; or is the "New Woman," the female with golfing instincts and the desire to regenerate humanity in her own sweet way, superior to her sisters of long ago, who reigned as queens in cabin and castle, and sat betimes as professors of acknowledged prowess in great universities?

This progress is the reason assigned by some for their departure from the reversatial line of conduct of their forefathers. They must be up to date stillness of the jungle. -free with the audacity of the half-

reasoning hatred, and refashioned the whole methods of Protestant thinking and procedure in regard to Catholicity,

KIPLING.

Mr. Robert Buchanan, in the December Contemporary Review, bewails in an article on Literature and Civilization, what he terms the back wave of absolute barbarism sweeping over the centuries. He then takes Radyard Kipling as an illustration of all that is retrograde in what he calls "the restless and aninstructed Hooliganism of the time, and after searching and dis secting the author's poems and writings to discover the secret of their pupularity," he puts in a plea for purer. finer literature than is wont to come from the press of the century.

Mr. Buchanan thinks that Mr. Kipling should not be allowed to raise his voice in literary haunts, and James Hardy of Jude the obscure fame is the only living author upon which a part of Shakespeare's mantle has fallen.

Now the gentleman, to our mind, is, to use a word not found in fine literature, just a trifle "gay." Kipling, we know, is not perfect : he tears along with little care for the rules laid down by rhetoric, but we prefer his pages to those that depict the insides of dirty hearts and diseased minds. If Kiphealthy, and we can hear the rustling tall Deodars as we sit around the camp fire : and, softened by distance, the broad jokes of the Barrack room are, we know, but the harmless bubbling over of exuberant and careless Tommy Atkins. Are we disappointed because Privates Mulvaney, Ortheres and Learoyd do not talk to us in the rounded periods of an Addison or Woods

worth ? Kipling, living from boyhood up wards in India, where those of his kind were for the most part soldiers, naturally caught the terse, chopping san tences of Tommy Atkins. Accustomed to spend half his life in the saddle, as he talks to us we can hear the rise and fall in the stirrups, the giving of the saddle girths and the ring of the horse's hoofs along the palm-bordered road. As he trots smartly on, convers ing in the gay, careless, give-and take manner of the British soldier-only hushed now and then into involuntary silence by the solitary grandeur of some ruined temple, or when brought face to face, suddeply, with the awful

Of Kipling we can truly say, what years ago Thackeray said of Dickens, "With his art we may find a thousand able space studded by the luminous orbs of night. faults, but with his genius not one." And whatever his faults, no one will dispute his heirship to a front rank in the lines of our humorous grounded. Conflicting teachers, each writers, and we can say of him, as of them, he possesses a keen sensibility which renders him very much alive to the various temperaments of those about him. Man loving by nature, he can sympathize in their tears as well as their laughter. And so it is with a keen humor. Says a fine writer : "I think it is a genial writer's habit of

babbling o'er with fun, and the song-So they sent a corpril's file And they put me in the gyard room For conduct unbecoming of a soldier Sings Private Mulvaney as he goes about his night rounds and when he is " lost in the hazs of the moonlight "

we can still hear the refrain : Bang upon the big drum, bash upon the cymbals As we go marchin' along, boys oh ! For although in this campaign There's no whickey or champagne We'll keep our spirits goin' with a song.

Don't you think that he who told us that Humorhas refreshed myriads more from her natural springs than ever Tragedy from her pompous old well knew what he was talking about?

And, no matter what Mr. Buchanan or any other pessimistic critic may say or think to the contrary, The Three Musketeers are old friends whose sentiments very often carry with them a good deal of truth and philosophy even though they do not give expression to of should hear from the lips of either thirteen denominations under the Bap General Buller or Lord Methuen.

there at nightfall as the men came tist. forth for the cool breezes of the evening, we should doubtless happen on just such another trio: while from the far side of the bivouac the voice of some other little "orfficer bhoy" would be Eilipice - Contienen, "On, no, my Filipico friend," says the Baptist, "You must keep the seventh day holy, according to the Bible." uplifted "in that same ancient and much appreciated song of sentiment, the men moaning melodiously behind him."

 The north wind blew coldly, she drooped from that hour
My own little Kathleen, my sweet little Kathleen, my Kathleen, Kathleen O'Moore. One reason, to our mind, of Kipling's

popularity is not only that he is a tion look about you, I presume that deft handler of words, but that he came to the rescue of the reading public surfeited with psychological words and the glittering balderdash of "Marie Corelli," with something long as Oils is around here, how would real and virile. Call it crude and it do if you were to talk over the matter barbaric if you will : but, admitting even that, it is infinitely preferable to the stuff with a motive, to the depicting of individuals struggling with doubts, for want we suppose of a better occupation, and of young ladies-God pity them !-wrestling with transcend-

# PLAN NOT PRACTICAL.

ental problems.

condition.

the

erious turn of mind.

The Advocate says : "While the

Churches are here, these in fact are

that they are one in government or

the sense of the Advocate's unity. Bu

in this sense they are also one with

paganism, Mohammedanism and Mor-

monism, for ail these are opposed to

the Catholic Church. In fact the devil

himself is to be included in this kind

of unity, for he also is in opposition,

(Methodist, Presbyterian and other

churches) are separate and distinct and

different in the sense that the various

brotherhoods and sisterhoods of Roman

ism are separate and distinct. Roman

But," says the Advocate, "these

the prime mover of it.

Churches understand and accept.

The Northwestern Christian Advocate does not approve of Dr. Schur-man's suggestion that but one brand of Protestantism be sent to the Philip-It thinks the plan impracticable, and we are entirely of its opin-ion. It is as impracticable for the Protestant sects to agree on a declaration of Christian truth as it is for them to take wings and fly into the illimit-

One order may be devoted to teaching, another to caring for the sick, the or phan and the helpless aged. Bat all are subject to one and the same head. They are therefore one in government They are also in faith. They all must believe and teach the same doctrine. It is because of this that the Christian Filipinos are all of the same faith. Will the Advocate pretend that the

Methodists, the Presbyterians, the Baptists, the Episcopalians, the Unitarians, and others are all under one Caurch government, and are all of the same faith ? It will not dare to make any such

claim. These churches, then, are not one in the sense that Catholic religious communities and orders are one. is no similarity whatever, and There the Advocate deceives itsely greatly when it dreams that there is, and misleads its readers when it says there is. When the Alvocate speaks of the Presbyterian, Methodist, Baptist Churches as being one, it should state which denomination of the twelve that go under the Presbyterian label, which the seventeen denominations under them in such Queen's English as we the Methodist label, and which of the tist label, it means.

Suppose the Advocate goes arm in And in the camp at Chiveley on the arm to the Philippines with its brother banks of the Modder, should we chance in Protestantism the Saventh Day Bap. The Advocate says to the first unfortunate Filipino it meets: must keep holy the Sabbath Day-the "Oh, no, my irst day of the week."

> you are both right? Advocate.-Yes, I am sure I am right ; it is the first day of the week you must keep. Baptist. — I am right according to the Bible; it is the seventh day you

must keep. Filipino.-Well, gentlemen, as you seem to have an American superior in-

telligence and a benevolent assimilayou are aware of the fact that you contradict each other, and that I cannot follow the advice of one of you without rejecting that of the other. Now, as I do not wish to offend either of you, as among yourselves and let me know, by international mail or long distance telephone, which day you agree upon. Try and assimilate your ideas. Mean

time, good day. The next day the Advocate fails in with another Protestant brother, Mr. Unitarian from Boston. Arm in arm they go seeking the brands that are to be snatched from the burning. They meet the same unfortunate Filipino. Advocate.-- My benighted friend, you must believe there are three per-

sons in the Trinity. Filipino — Hello, ain't you the— what Americans ca'l him—cove, I met yesterday ? Where is the other cove that was with you who didn't know when to keep keep Sunday ? Did you edikate, elevate and assimilate him?

only a bullet headed Baptist who does

tion and the future of Catholicism than it climbs the ages until it finds could be afforded by any other statis-tics. Conversions to the Church in England, for instance, are numerous ; but if they were tenfold greater the thousands of Catholic children attend ing religious schools are a truer test of real progress. The present necessity there, as well as in our own country, is for a body of workers to keep in touch with young people after leaving school. With this class of the faithful losses are greater than is generally supposed. - Ave Maria.

#### A MIRACLE.

The Bishop of Indianapolis Speaks of One Witnessed by Him at Lourdes.

In an interview the other day the Rt. Rev. Bishop Chatard, speaking of his recent visit to Lourdes, made some interesting statements with regard to a miracle that came under his personal

observation some years ago. "There are," he said, "modern miracles which can not be gainsaid. I have personal knowledge of one that to me is a satisfactory answer to the peer that 'signs do not follow those to me who believe.' A man by name Pierre de Rudder, of Jabbeke, near Bruges, in Belgium, had his leg broken by the fall of a tree. For seven years he suffered from this fracture, in which both the bones of the lower leg, the tibia and fibu'a, were broken, which was complicated with an tibia external wound, continually discharg ing. Seven different physicians visited the poor man; everything was tried, but of no avail. The limb shriveled and dangled perfectly use ; and walking without crutches less was impossible. Not only was this the case, but on April 7, 1875, was obliged to put on the wound an oak bark plaster to destroy the worms in it. The foot could be bent from side to side so

that the heel was in front. "Oa that day Pierre de Rudder, who had been faithfully praying to Our Lady of Lourdes, visited our sanc-tuary at Oostaker. The journey by rail and wagon caused him a grea deal of suffering, but still he continued hopeful and praying. After a while he seems to have lost consciousness, for he found himself at the foot of the altar, not knowing how he came thither. He looked for his crutches. He had left them at his place on the bench. He rose up bewildered ; found that he could stand ; that he was cured completely.

"In the spring of 1878, returning from Italy to America, leaving my route of travel I went into Belgium. At Jabbeke I saw and talked to Pierre de Rudder, with the cure Abbe Slock, with several of Rudder's neighbors and intimates, with the inn keeper at Jabbeke, and with one of the doctors All who had attended the case. testified to the miraculous cure. The doctor said 'art could not accomplish such a cure as had taken place in D.

Rudder. "De Rudder showed me his leg and the scar that remained. There was no Advocate - No, my friend, he was inequality from callous or loss of sub He was sound of stance of the skin. not know his Bible. He does not know which way to look for the Sabbath. You must not be d ceived by him.

rest in the innocence of the days be-fore the Fall. This is her story, this is the continuity of her knowledge; to tell this is her mission. Let it be borne in mind she inherits the primal religion and the revelations which con-verged on the people of God. The was her forerunner. Jewish Church and all lights directed thither were part of the preparation for the work she was to accomplish in the personal, social, and religious redemption of man. Though Mr. Mallock has not caught the full sense of this abiding consciousness, he understands that she too has heard the message Oar Lady and to the shepherds, and bears witness to it ; she knows, if not the deeper mysteries, the facts of the Private and the Public Life of the Lord as they enter into her duty of teacher and into her life her duty of teacher and as the continuation of His life on earth. Protestantism, led on by criticism, may deny or obscure the miraculous Birth, the Resurrection, the Ascension ; in heart and mind the Courch was with Oar Lady and shepherds at the Birth, she was before Him when He emerged from the tomb, she heard His words for the forty days, and she bowed her head for His bless-ing when He ascended out of sight.

NO. 1.109.

#### ORIGIN OF PROTESTANT.

Daring the Kulturkampf against the Church in Germany, planned and conducted by Bismarck, the charge of religious intolerance was brought up against the Church in the course of a lebate in the German Reichstag, says the Guidon. The great Catholic leader, Windthorst, made answer as follows

"Have you then forgotten why it is that you are called Protestants? Have you forgotten what took place at the Diet of Speir in the year 1529? It was there agreed that all disputes should be suffered to rest until the holding of a general council, that the princes who had introduced the so-called reformed religion should be free to maintain it, but that their Catholic subjects should be granted religious teleration and protection. And though the project was favored by Melancthon the mildest of the reformers, the Lutheran princes came together and drew up a protest, in which they expressly declined to accede to the clause regarding tolerance towards Catholics, inasmuch as it was contrary to the teaching of their preachers. They furthermore declared that they could not permit the 'Romish' Mass in their dominions, their preachers having proved that the same was contrary to the Gospel. From this protest has sprung your name, and when we con-sider its origin and its purpose, it must ever remain a proof that you were intolerant from the beginning.

#### THE ABBE PEROSIS MUSICAL ENTHUSIASM

From M. A. P., London. The overstrung excitement of the Abbe Perosi, the young Italian composer, amounts almost to insaulty. while he was conducting, he Oace, was so carried away that, not knowing what he did, he jumped back and struck his head with such force against an angle of the stonework be hind him, that he had to go into hospital for a fortnight until the wound was healed. Another time he bit the iron lentern before him until his mouth bled, and yet he went on, unconscious of its bleeding. Even as a listener, his absorption in his art gets him into queer scrapes. One day a church choir was occupied in trying over some of his music in the organ loft. Scat-tered about below in the nave were many worshipers, as there are in every foreign church at any hour. Suddenly, all were startled by a sharp voice that rang out from the shadows "Fitth violin, near the entrance : tune up your A string-it is flat The brawler was Perosi, who had dropped in unwittingly for a moment's meditation. Perosi, like so many foreign priests, an accomplished organist. The Sicilians tell a pretty story of his visit No one knew anything among them. No one knew anything about the little, unpretentious cleric who wandered about the cathedral examining everything. The organ, which was an exceptionally fine one, seemed to interest him greatly. He made friends with the custodian, and learned, that no one, not even the organist, fully understood its "action," as organ builders term it. The visitor listened to the plaints for some time. Then he asked diffidently to be allowed to try it. After some demur the or-ganist consented. The stranger sat down and began playing very quietly. One by one he pulled out stops that had never before been fitly combined, and gradually he worked up to the full The rolling volumes of sound organ. filled all the hearers with amazement. Some one rushed out into the piazza and spread the tidings of the won The crowds loitering derful music." in the sunlight rushed in, and very soon the plazza was empty and the church was full.

educated to criticize anything and everything ; but that method will never be employed by the Catholics who regard their pastors as the dispensers of the mysteries of God.

### NEWMAN'S INFLUENCE.

Mr. C. Kegan Paul says, in Memories, just published, that the man who helped him most in his search after truth was Cardinal Newman :

"In the training of my intellect and literary faculty, such as It is, one man had always held predominant These young men who entered SWAV. on their Oxford careers towards the end of the decade, 1840-1850, found that one prophet at least had gained honor in his own country, even if he had experienced also scorn and rejec-tion. John Henry Newman was a moving intellectual force along with Tennyson, Browning, Ruskin and Carlyle. I came to know the true poets as I know my Bible — if it be not irreverent to say so — in such a way that after a time I needed no longer to read them, because the exact words surged up in memory when thought was directed to them, and there was no need of the printed page. Ruskin and Carlyle delivered their message and passed on, but Newman abode, and his intellectual influence developed into one that was moral and spiritual, preparing my soul for the great grace and revelation which God had yet in store."

Referring to the Grammar of Assent, he tells us that it proved "to be the crowning gift of the many I received from that great teacher, who had been my guide through the schame." the years of my pilgrimage, little though I knew it."

The luminous intellect of Newman has been indeed a beacon that has guided many a belated way weary traveller to the haven of truth. How much he has influenced his generation we are not prepared to say, but that he

being, it is the kind spirit's way of looking out on the world. You recognize it though there may not be a single point of wit, or a single pathetic touch in the page."

Everyone we suppose must speak his Presbyterian, the Baptist, the Congre thoughts in his own way, and Kipling gationalist, the Methodist and other was wont, when a journalist, to dash but one, in a sense which all these off his to the printers while the ink was still wet on the sheets. No time for pruning or tearing down -- impres-Churches named and unnamed are sions received first hand are given to the public at its own valuation. This that they are one in doctrine. Then method would make old Horace turn in the name of common sense in what over in his grave, but what can a the sense that they are opposed to the Catholic Church? That is probably struggling newspaperman do? As he writes, his lips are still curved with the laugh at Mulvanay's latest sallie, good enough to be passed on :-

"Did ye iver hear how Privit Mulvanay tuk the town of Lungtungpen ? I thought not : 'Twas the liftenent got the credit : but 'twas we planned

"Now Bobs is a sensible little man Wid Bobs and a few three year olds I'd snape any army on the earth and throw it away afterwards. Faith, I'm Tis the bhoys-the raw not joking ! boys that niver saw a bullet an' wouldn't care if they did, that do the work.

And thus there comes to us the has destroyed, amidst the educated at humorous echo from the Barrack and

Filipino -- Why then do you bring Dr. Schurman's fear that a multiplic-

him with you to teach me? Advocate-Well, we are one in a

Filipino.-Then you are one-what you call him-bullet head, too? Mr. Unitarian-My rebellious friend

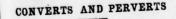
contracting the other, leave no alter native to a healthy mind but to be confused. The mind that would not be confused when asked to accept and colonial acquisition I wish to call your Tagalog attention to a very stupid remark made by my theolog contradictory propositions as the word ically misguided fellow assimilator and of God, would be in a very unhealthy brother Advocate. He said

elevator, A glance at the present confused there are three persons in the Trinity. condition of the Protestant mind in That is contrary to Unitarian theology -and of course wrong. There is only England, Germany and the United States affords ample evidence of the one

Advocate. — No, friend Filipino. Unitarian tells you what is false and damnable heresy. Don't you mind reasonableness of Dr. Schurman's fear. The Advocate's attempt to show that Protestant Churches are united would be taken as an attempt at a joke him were it not that we know it is of a

Filipino. - This is like yesterday. Why do you come so far away from home to tell us about your differences? Why can you not agree among your selves as we Filipino Christians do Why not settle your quarrels among yourselves and not ask us to take sides in them? Are all Americans bullet heads or only those among them But what is this sense in which these who wear white neckties and long, bilone? The Advocate will not pretend lious faces ?

Dr. Schurman is right ; the importation of several hundred brands of Protestant confusion will of course confuse sense are they one? Are they one in the Filipino who has come to the age f reason and has not grown beyond it. -N. Y. Freeman's Journal.



The statistics that are oftenest presented to illus rate the progress of Catholicism are to us the least satisfactory. One hears much about the numof converts to the faith, but very little about perverts and those w lapse into indifferentism; and, of course, there is no telling how many of the latter class are reclaimed at the hour of death. No doubt the Church ism does not admit this point, but its is spreading widely and deeply in spite of all opposition and all evidence adduced to the contrary. However,

non admission doos not count. hoods are one in government, all be- the number of children under religious The Catholic brotherhoods and sistering subject to the same authority, the instruction in a country is to our mind least, the bogies of prejudice and un- the Bivouac-the laugh and the story, supreme head of the Church on earth. a surer indication of the present posi-

them. I can not flatter myself every one is going to accept this fact as a miracle, or believe it supernatural, or be induced by it to acknowledge the flicacy of devotion to the Blessed Vir gin, or finally to enter the fold of the Faith is a gift of God, and Church. the Spirit breatheth wheresoever He

wfll.

## A CRITICISM ON MALLOCK.

Father McDermot in the Catholic World Magazine for January reviews Mallock's article on "Church and Sci-ence," that was printed lately in the Nineteenth Century. Mallock in that article endeavors to prove that Catholicism is the great intellectual force of the world, and because as a system it holds the key to the solution to the intellectual difficulties of the age it has a brilliant future before it, inasmuch as it may command the intellectual submission of the brightest minds of the Mallock says that Protestantism dav. has discredited itself by robbing the Scriptures of the authority they need in order to commend themselves, and by disrupting through the higher criticism the stability of the platform on which they depend for support. Father McDarmot, while commending Mallock's position, and even adding to it many things, yet does not agree with him entirely, and gives the best explanation of the difficulties the English mind has had to contend with in reference to the Catholic Church that we have seen. Among many eloquent passages he says, concerning the

Church : "She has a life ; is it not worth considering? It is peculiar; for, unlike other societies, its beginning is not in some strong robber the other day; it passes like a spirit into and through the cloud masses of the far off past As it saw Greece and Rome, and the empires of the East and Egypt, so it looks upon the heights where the undivided race planned to escape the doom of their mighty fathers ; it floats on the shoreless waters above that drowned kingdom of the world so tecrible in its strength and its wickedness; mortai life, or yearning for life eternal?

How will my last day find mestruggling in vain for more of this